THE

MONTHLY JOURNAL.

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EDITOR'S NOTES.

THE MONTHLY JOURNAL.

It seemed altogether probable, when we issued the December number of this "Journal," that it might be thenceforth discontinued, and that for all its purposes resort would be had to the other periodicals of the denomination, now so ably conducted and receiving such increase of circulation. Notice was then given that this plan had been variously recommended, and that the Executive Committee of the Association would be glad to learn the wishes of the denomination in regard to it.

This notice has called forth many responses: some of them warmly concurring in the change proposed, but most of them so earnestly protesting against it, that the Committee could not decide otherwise than to go on as heretofore.

The demand for the continuance of the "Journal" has come from widely different sources, representing all the various interests of the Association. Thus, from the pastor of one of the largest societies in our body, and one of the most liberal in its contributions to this Association, we received the following communication: —

Dec. 6, 1866.

Publishing Committee American Unitarian Association.

Gentlemen, — I observe by the December "Journal" that a proposal is made to suspend that monthly.

I beg to state that, in my opinion, its large circulation in this church has been almost essential to our maintaining our contributions to the American Unitarian Association, and that I know no way in which we could replace it. It is hard enough, at the best, to make men of affairs understand the difference between contributing to the Benevolent Fraternity, the parish charities, and the American Unitarian Association. I have found no method so successful as the placing in every pew a "Monthly Journal." The mere look of the thing is a monthly reminder, that here is a special work going on, which must be specially provided for.

I beg that this consideration of mere detail may be borne in mind in the determination of the Board.

Very respectfully yours.

Again, from the pastor of one of our small New-England parishes we received the following: —

Rev. Mr. Lowe.

Dear Sir, — In the last number of the "Journal" I notice that the proposition was made by the Committee on Publications to discontinue the publication of the "Journal."

As the representative of one of our smaller country churches, I feel that I ought to express my view of the subject, because it is that class of churches in which the "Journal" is more useful than in the larger ones. About thirty copies of the "Journal" are sent to me for distribution in this parish. Nearly one-half of the whole number are subscribed for; but many of those who subscribe for the "Journal" would not feel able to take the "Register" or "Inquirer." The remaining numbers are distributed, free of charge, among those who are not able to pay for them, and where it is thought that they will do good. I think a great deal of interest is felt in the "Journal" among those who receive it. It seems to me to be an instrument of great good.

I have felt moved to make these few remarks, because I feel that we ought to do all in our power to strengthen the weaker churches by the circulation of our literature, and that the place of the "Journal" cannot be adequately supplied by the method suggested in your remarks upon the subject in "Editor's Notes." I do not believe that the money expended for its publication could be more wisely appropriated.

Very truly yours.

Again, one who has had large experience as missionary at the West writes: "Don't give up the 'Journal.' It is worth a good deal more to outsiders than the newspapers, which are, to a great extent, of local interest."

These specimens represent the greatly preponderating sentiment, so far as its expression has reached us; and, in deference to the will of the denomination thus indicated, the "Journal" will be continued on essentially the same plan as heretofore.

PLAN OF THE "JOURNAL."

In determining upon this plan, we are guided by what we conceive to be the purpose in desiring such a publication. It is asked for in order to fill a place which other publications do not supply. So far as regards treatises on theological or practical or literary topics, we have these — the very best the denomination can furnish — in the "Christian Examiner" and the "Monthly Religious Magazine." For intelligence in regard to all matters of interest to the denomination, and for general discussions upon them, we could have nothing better than the "Christian Register" and the "Liberal Christian."

The two considerations which give a reason for the continuance of this "Journal" also determine its character. These are, 1st, That it is the organ of the Unitarian Asso-

ciation; and, 2d, That it has a comparatively wide circulation, such as no other denominational publication could hope to secure.

First, therefore, we shall aim to present as full a statement as our space will allow of the work of the Association, so that none who have contributed, or who propose to contribute, to its funds, need be at a loss to know precisely what is being done. And, secondly, we shall remember that the comparative universality of its circulation within our body gives us a peculiar opportunity to help in promoting that unity of spirit and interest, that sense of belonging to one body (what some would love to call the denominational consciousness), which is so essential to our activity and life. We think that one great use of our recent conventions and missionary collections, and the like, has been in developing this feeling; and that out of it, in great measure, has come our revival of interest and strength. We think the same is aided by keeping every individual acquainted with the sentiment and action of the whole, and that, for this, the "Journal," by reaching more than double the number of persons addressed by all our other publications put together, has a peculiar opportunity. In view of this, we shall avoid all outside topics, and confine ourselves entirely to matters especially pertaining to the active interests of the denomination.

Heretofore all articles which have not been prepared by the Secretary himself have been accompanied by the name of the author; but some persons, whose contributions we should have been glad to receive, have been unwilling to write, unless it could be anonymously; and, in order to make it possible to accept such contributions when desirable, and at the same time to avoid a responsibility for their opinions, the articles of the Editor, as well as others not anonymous, will usually be indicated by a signature.

SUNDAY-SCHOOL SOCIETY.

It will be seen, by the report of the meetings of the Executive Committee, that it has not been deemed expedient by the Board to adopt the plan proposed by the Sunday-school Society, by which all the work of that Society requiring the expenditure of money should be assumed by this Association.

The subject is of such interest to the denomination, that the action of the Committee ought to be explained more clearly than is done in the bare record of their proceedings. The majority of the whole Board were in favor of adopting the proposition of the Sunday-school Society, essentially as embodied in their resolutions, with the understanding that the Sunday-school Society should maintain its separate organization, so as to resume all these functions whenever it might be deemed best. They felt that the work for Sunday schools involved vastly more than had ever been attempted by that Society, and that much of what they believed essential could not be entered on without some assured resources, while it would not be easy to secure these resources until the reality of the work could appear. For this reason they were willing to add this work to their own, and to enter upon it with energy, hoping to be able, out of their own funds, to develop so many features of useful effort (clearly enough seen by the officers of the Sunday-school Society, but impossible to them without adequate means), that henceforth the cause would not fail of support.

This disposition on the part of the majority was yielded in deference to the minority, whose opposition, however, was based, not on a want of appreciation of the Sunday-school work, but on the ground that it was so important that it must be done, and must receive the support of the

denomination, and that they believed it would receive such support when its importance was sufficiently realized by our people.

Accordingly, the Sunday-school Society have taken a room in the building of this Association; and their Secretary, James P. Walker, Esq., is about to devote his whole energies to this noble work. Do not let their enterprise be hindered for lack of means.

ACKNOWLEDGMENT.

It is with great satisfaction that we record, that, in response to an appeal in the December number of the Journal, the ladies of the parish in Woburn have authorized us to say to a young man who is struggling with adverse circumstances, in hope of getting an education for the ministry, — whose position we explained to them, — that they will defray all his necessary expenses during two years at Antioch College, and the whole of his course at Meadville! No one who has not sometime been placed in circumstances like his can appreciate the value of the gift, while the Church, if this young man shall prove as worthy as we hope, gains thereby a minister; since, without such aid, it is hardly possible that his wishes could have been carried out. Let us call renewed attention to that appeal. There are several similar cases, — any one of which would, we are sure, secure the sympathy and aid of any who are inclined to this particular method of giving aid to our cause. We cannot make a public statement of any of them, but shall feel it a privilege to make the circumstances of each known to any who may ask.

OUR PUBLICATIONS.

Since our last number, the following books have been issued by this Association: "The Service of Sorrow," by Miss L. P. Hale; "The Translation of the Psalms

and the Book of Proverbs," by Rev. Dr. Noyes; and the second volume of Rev. Dr. Nichols' "Hours with the Evangelists." Also, partly by aid of this Association, Dr. Schenkel's "Character of Jesus," translated and edited by Rev. Dr. W. H. Furness. Notices of these several works will be found in our review of new publications.

We have also received from the press the series of Tracts by Rev. J. F. W. Ware, and the series for the Freedmen, which have been previously announced, and of which copies will be sent to all life-members of the Association. We hope to increase the number of Tracts for the Freedmen; and any thing written for the purpose that may be offered to us will be laid before the Committee on Publication, and, if deemed by them suitable, will be added to the series. The call for such reading matter is constant, and the opportunity for circulating it is at present very great.

NEW PLANS.

It will be seen, by reference to the report of the meetings of the Executive Committee, that a new era has been inaugurated in connection with this department of our work. It has already been announced, that we are no longer to have any special connection with one or two bookselling firms, and that the Association takes into its own hands the manufacture and sale of its publications. Another step has now been taken, which we deem of the utmost importance and value.

It has been determined to re-adjust the prices of all our books, with reference to the largest possible circulation. They are already lower than would be affixed by ordinary publishers; but they will be made much lower still, so that they shall be *so manifestly cheap* as to come

within the reach of all. We feel that our literature is now our most potent instrumentality. Its work is less conspicuous than that of our other branches of missionary enterprise. It makes less show when in twenty different places a book opens the mind of some earnest thinking men or women, and brings them into active sympathy with us, than when in some new place the nucleus of a society is gathered; but it is seed sown, which is the beginning of a large harvest in coming years. We now, more confidently than ever before, call upon our friends everywhere to help in this work. There is not a person in the denomination that cannot aid in it. Let every parish see to it that its pastor has our whole list of books complete! Let every one who is able have at least the most important of them, for family use and for lending to persons unacquainted with our views! Let our ministers, or some persons interested and qualified, canvass for their sale in the region near every society, and provide some place where the books may be kept on sale!

Catalogues will soon be ready, giving the new prices of all our books. Ministers, of every denomination, will be allowed a discount on the published price, and a liberal commission will be given to agents who sell.

We beg instant attention, on the part of our friends in all parts of the country, to our suggestion in regard to the establishment of agencies for the sale of our books. We want such agencies everywhere; and we rely on our friends to communicate with us, and make known to us in every town and city either some responsible bookseller who will be interested to act as our agent, or else some active canvasser.

LOCAL CONFERENCES.

Nearly all the local Conferences suggested by the Conference of the National Council have now been organ-

ized, and the movement has been fairly inaugurated. As yet it can hardly be said to be more than inaugurated; and many persons have expressed their impatience that no work has been done, and have declared that they were tired of seeing nothing but lists of officers and a ringing of changes on the Committee's Basis of a Constitution.

But this period of organizing has not been lost time; and, on the whole, the progress has been perhaps as rapid as could reasonably be expected. A few things incident to this stage of their history may be worthy of record.

1. In the first place, it has been made evident that the denomination is ready for organization. There have been very few instances, even of individual reluctance; and the heartiness with which most of the ministers and laymen have responded to the calls proves that the time is ripe for what is proposed. We have heard some persons of cautious spirit ask, "How long do you think it will last?" We do not care how long it lasts. We believe that, when it has served its purpose, it had better give way for something else. Methods ought to change, and in every live movement will change to suit new emergencies. In the earlier days of the denomination there were Local Associations, formed under the auspices of the American Unitarian Association, and for some years conducted with vigor and advantage. By and by they died out. The fact that they died does not prove that they were not of service while they lived; and so we welcome the earnestness with which this new system is begun, without troubling ourselves to look very far ahead, or to consider any thing but the fact, which none can question, that they are full of promise for immediate benefit to the cause. We see indeed no reason to distrust their permanence; but for that we have no concern.

2. Another thing has been accomplished during this

stage; and those who realize the necessity and difficulty that might have attended it, could hardly complain that so much time has been used in organizing.

The whole matter of controversy, in connection with the platform of the National Conference, had to be considered in connection with each Local Conference. We have not space to consider at length the manner in which this difference of sentiment has been met, and the basis of union adjusted in the several organizations; but we think no one can recall the various meetings, without gratification and surprise that what foreboded no little difficulty has in most instances been so happily arranged. Earnestness and hopefulness, and consecration to Christian work, have generally availed to carry the body over questions of theological dispute.

3. We have been not more interested in this earnest readiness to fall in with the plans proposed than in the independent action by which each Conference has organized itself with reference to its own particular needs.

No one who looks at the names and constitutions of the several Conferences can fear that there is any dead uniformity, or any rigid central control. Some have organized under the general name of the National Conference, simply substituting for the word "National" the local name. Others have made it a Conference of "Liberal Christians," not even using the word "Unitarian" in their Constitution; one even gave the first place, in the enumeration of churches to be included, to those of another denomination. Again, in the programme of work and methods, each Conference has devised purposes and means suited to its own position.

4. We have alluded to the fact, that some of these Conferences are not organized as Unitarian. In these instances it has been because the local work to be done by

the Conference has overtopped in importance every thing else; and our people very generally recognize such identity of aim between ourselves and the Universalist and a portion of other denominations, that, where *only local work* has been regarded (especially if our own churches are scattered), they have preferred to merge themselves with these fellow Liberal Christians, and forget their distinctive name.

There have been other instances in which, when the same was proposed, it was voted down as inexpedient. And, inasmuch as this difference may some time be the occasion of comment, we will explain the grounds on which the proposal has been rejected; from which it will appear, that it was in no spirit of illiberality.

Thus, in the meeting for the organization of the Connecticut-Valley churches, at Greenfield, it was proposed by some member present to omit the word "Unitarian," and to organize without reference to denominational lines. The whole matter was thoroughly discussed, both by the Unitarians and the Universalists who were present; and the latter, without exception, not only cordially acquiesced in the decision by which the title conforming to our National Conference was retained, but earnestly advocated it.

The grounds were substantially these, viz.: —

If both denominations were ready to come together as one (as clearly enough very many individuals belonging to each are ready to do), then nothing could be more proper or more helpful than to adopt a comprehensive name. But probably neither body, as a whole, is yet ready for this; and meantime, since both are working in the same interest of Liberal Christianity, that policy is best which makes each body most effective. All agree that *organization* is the thing at present required. But the Universalist body

is already organized. They are not prepared to give up their distinct organization; and the Unitarians would be unreasonable to ask it. For purposes of fellowship, and consultation on local work and the like, the Universalist brethren were glad to join with the Unitarian brethren in these conventions; but they could not ask their churches to contribute money to this Conference, nor could they concede to it other functions now held by their own denominational associations.

Such an organization as it would be proper for them to join would not be an organization deserving the name, for the Unitarians with their present needs. Under these circumstances, what could be done? Either the Conference must be merely a pleasant gathering for mutual edification, or, under the most favorable circumstances, purely local in its operations (and then the Unitarians, as a denomination, must organize something besides, or be content to have no organization at all); or else the Unitarians must take the lead, and make the Conference openly and avowedly theirs, with such liberal basis as they will: and then, where the cordial spirit is manifested that was shown at Greenfield, the Universalist brethren and churches will gladly co-operate at the meetings, reserving the right to keep up their yet closer active co-operation with their own particular body.

We have given thus briefly a view of the case, partly as it was presented at Greenfield, and partly as we have been ourselves led to regard it. Certainly we do not rejoice less in those Conferences where the union with other bodies has been most complete. We are among those who welcome heartily every approach to union between the different divisions of what must some time be one church. But, looking at it practically, we believe that another step must be taken first. We must energize all our activities, and

must do this at once. To this end we *must organize first as a denomination*, a thing which we have never yet done; and this cannot be effected on a much broader basis than is implied in the name of the National Conference.

Thus to organize need not lead to narrowness, and is essential in order to effectiveness. It need not, and we believe will not, postpone the time when both our denominations and all other branches of the Liberal Church may merge into one.

ONE HUNDRED THOUSAND DOLLARS.

We have extended these notes full enough. We will simply call attention to the action of the Executive Committee, reported in the record of its meetings, in regard to the raising of funds. When our readers notice the names of the Committee to whom the whole matter is referred, they will be prepared to expect soon to hear some loud voices ringing in their ears.

Meantime we are glad to announce what we regard as an auspicious beginning. At the meeting of the Connecticut-Valley Conference, a resolution was passed, expressing a promise to contribute to the American Unitarian Association the share belonging to it towards the amount recommended to the churches by the National Conference at Syracuse. The work of raising this share was referred to the Board of Directors. That this was no empty promise may be known from the fact, that it was the same as given by them last year, and that every society belonging to the Conference gave at least as much as was proposed to them, and some of them more.

Similar action was taken at the meeting of the Worcester County Conference at Leominster.

We understand that the Suffolk Conference proposes to call a general meeting at the Music Hall or other suitable place, at which this special subject of funds for the Association shall be presented. We hope it may have as helpful influence as the memorable Hollis-street meeting, two years ago.

REV. W. P. TILDEN'S REPORT OF MISSIONARY LABOR.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — In my last report I gave a brief account of my work up to Nov. 18. I had then preached one Sunday in

MELROSE,

and the prospect seemed promising for the formation of a church of our faith. As no new point opened of pressing importance, it was deemed best that I should continue with them for a while, rather than send a transient supply. I have therefore preached for them six Sundays. The attendance has not been large; but the little band are so earnest and united, and so sure of ultimate success, that I could not but encourage them in their fond hope.

On the last Sunday in the year, after the service, a basis of church organization, simple, unsectarian, and Christian, was adopted, a good number of names were at once subscribed, and a meeting was appointed for the afternoon of the next Sunday, to complete the organization in its details.

The hall in which they have worshipped has been secured for the present year; and we left them looking forward in hope of the early settlement of a minister, a "consummation" of the first importance, manifestly, to the complete success of the cause they have so deeply at heart.

The location and prospective growth of Melrose give an importance to this movement which would not attach to it if it

were in a place where no increase was looked for. But in a rapidly growing suburban town, within twenty-five or thirty minutes of Boston, the organization of a Liberal Christian church, even with thirty or forty live, earnest Christian believers, can hardly be called an experiment. A single season may add as many more to their number of new-comers, without taking a single family from the churches already established. Besides, such a church would naturally attract to the place those of a kindred faith, and draw families who would not come if there were no church of their own faith where they could worship, and with whom they could work happily for the interests of religion and humanity. We commend the "little flock," for which we formed a growing attachment, to the friendly watch and care of the American Unitarian Association; and earnestly hope that a good minister will soon be found, who will count it a joy to work for them and with them for the promotion of the kingdom of God.

WESTFORD.

I preached at this place Wednesday evening, Dec. 26. Rev. George H. Young, recently settled over the Unitarian Church, invited some of his brother ministers to aid in a series of Wednesday-evening sermons. The service was well attended, and the whole occasion one to be pleasantly remembered. The energy and zeal with which Mr. Young has entered upon his work, together with his ability as a preacher and his real interest in the moral and spiritual welfare of his people, have already won the confidence, and to a hopeful extent the co-operation, of his flock. Many come to church who had long absented themselves, contributions for good objects are generous and hearty, and all looks bright and promising. We congratulate our friends at Westford in these first-fruits of the new relation, and trust we may regard them as the promise of larger and richer clusters.

CAMBRIDGEPORT.

I preached here Dec. 14, — a cold day, a cold church, but a warm welcome. This society was left without a minister

by the resignation of our worthy brother, Rev. H. C. Badger, whose withdrawal from the ministry was deeply regretted, not only by his own people, but by his ministerial brethren, who hope, by and by, when his health is permanently restored, to welcome him back to the ever-blessed work. There was a fair attendance, considering the severity of the weather; and the people, many of them young, were generally wide awake and attentive. We are glad to learn that what was then whispered as a secret, too pleasing to be kept, has since been proclaimed openly, — that Dr. Briggs, of Salem, is to be their minister. Good for Cambridgeport, but alas for Salem!

LEBANON, N.H.

On Wednesday, Jan. 2, I went with your Secretary, Rev. Charles Lowe, to this place, named in my last report, to assist in the installation of Rev. Judson Fisher, as pastor of the new Unitarian Society recently formed there. It was a delightful occasion. We were welcomed cordially, and entertained hospitably. Three New-Hampshire churches were represented in the council. It seemed most fitting, under the circumstances, as it was manifestly most agreeable to the people, that your Secretary should preach the sermon on the occasion.

This Society is worthy of great praise for the energy and perseverance it has shown in uniting the Liberal elements of the place in a new organization, and in settling a minister. Since Mr. Fisher's acceptance of their call, — about the middle of November, — they have had no preaching, thinking it best to wait for the New Year to bring them the man of their choice; but their Sunday School was continued regularly all this time, crowned with a Christmas celebration, which seems to have delighted all, and served as a happy introduction to the installation services.

Mr. Fisher's long and pleasant connection with that branch of the Liberal faith, largely and worthily represented in the new Society, together with his long acquaintance, pleasant fellowship, and growing sympathy with the other branch, whose denominational name has been adopted, seems to have fitted

him in an especial manner for this field of labor. May the union so auspiciously begun be long and fruitful!

LACONIA, N.H.

I went from Lebanon to this place, to give one of a series of lectures in behalf of the new Liberal Society there. This course has been a success, though the sale of tickets was not what one would have expected in a thriving village of two or three thousand souls. It is said that the *purpose* to which the profits of the course were to be devoted kept many away. It is to be hoped, that when any of the other churches get up a course of lectures to put their place of worship in decent order, the Liberal Christians of Laconia will remember this, and show the generous catholicity of their faith by such a purchase of tickets as will fill the house.

The new Society here has had regular service since my last report, and the friends of the movement bate no jot of heart or hope; and I am happy to learn, as I am writing this, that it is probable that the Rev. Mr. Gorman, who has preached to them with great acceptance, will consent to become their minister.

The closing of this report closes my labors as your missionary. Pleasant as the work has been to me, and not, as it may be hoped, without some good results, I am the more willing to leave it for another field, because much of the work I have been doing will naturally and properly fall into the hands of the "Local Conferences." When these Conferences are thoroughly organized and in working order, each one will see to its own missionary work, and thus a general missionary of the American Unitarian Association will be of less importance, if not entirely unnecessary.

In entering upon our new work for a *Free Church*, at the South End, to which we have been called, we do not leave the missionary field; and, while we have no claim upon you for pecuniary aid, we trust you will not withhold your sympathy and friendly word in a work so accordant with the genius and spirit of the Liberal Faith.

Respectfully submitted, W. P. TILDEN.

LETTER FROM INDIA.

[Besides the letter from Mr. Dall, of which the following is a part, we have received through him interesting letters, which there is not room to print, from Dwarkanauth Singhee (Mr. Dall's assistant in the school); from Rev. William Roberts, of Madras: from Paul, our missionary in Salem; from V. Elisha, our catechist in Secunderabad; and from Mr. Ruther, who is now on his way to America, in order to prepare himself for missionary service: —]

OOTACAMUND, in the Blue Hills
of South India, Nov. 6, 1866.

To the Secretary of the American Unitarian Association, Boston.

MY GOOD BROTHER, — By the last mail I thanked you and the American Unitarian Association for the timely aid of $500, the *in memoriam* donation of my recently bereaved brother-in-law, Mr. Thomas Whitridge. I have not yet left these hills, nor returned to Calcutta to ask it of Messrs. Lewis Bailey & Co., or the other $500 for our press. A week or ten days more, and I shall be on my way thither. Thanks to New-England training, and a devoted mother, I am no idler. I could scarcely be harder at work were I in my brave circle of pupils and teachers in Calcutta. I am in frequent conference here with the greatest Indian proficient in *Tamil* language and lore, Dr. G. U. Pope. There is a good library here, and one of the finest botanical gardens in the world; so that I can both consider the lilies and the people, and their habits and growth.

I have no end of information to communicate, did I only know where to begin. We have about forty tracts awaiting publication, mainly in English but partly in Bengali, and some in Tamil. Still I am up here in vacation, busy preparing others. A few weeks of this sweet mountain air has made me anew; and I cannot help looking forward to service in India for yet a good score of years. I do well to fortify myself, considering all things; and among them the almost certainty that we who are to labor in Calcutta this winter are to work in the midst of pestilence, if not of plague and stifling infection. This will at least be a likely result, from the fact that one of the

most unhealthy cities in the world is just now surrounding herself with a hedge of hospitals, crowded full of the dying sufferers by the direst famine that India ever knew. DALL.

OOTACAMUND, Nov. 6, 1866.

DEAR BROTHER LOWE, — If there be one thing more than another which proves a call of God to be to-day sounding clear and loud to us *Unitarians*, to be at work gospellizing India, it is the singular but undoubted fact, that the most manifest result, the undeniable result, of all the mission work done during the last two centuries here, has led tens of thousands to *love* the Gospel, as *we* accept and interpret it.

Of these Protestants against caste, idolatry, and Hindooism, Dr. Mullens, the leader of the "London" Mission, one of the largest in Bengal, reckons, in *that one Presidency* of India, fifty thousand. These are and will be rejected from the Christian fold until they confess the "Three Persons," which very few of them ever will. "Christian" being a hateful name to Hindoos, these gospel-loving Unitarian Hindoos (mostly, but not all, young men) are not over-anxious to assume it. They openly scorn Hindooism; but, as the Christian Church bars its gates to them, they not unwillingly set up a Church of their own, and call it the Vedic or Brahmic Church. Keshub Chunder Sen, the most active, eloquent, and popular of their leaders, openly declares for Jesus; says the Christian (Trinitarian) disciples who have monopolized his dear and honored name are *less* faithful to it than the Brahmic Church, give it time, will prove itself to be. He and his Church will do better by the gospel, and show a truer allegiance to it than England shows to-day, at least in India. Meantime, they are heartily one with our mission, and reprint many of our tracts in a slightly altered form. Young as is this Vedic Church in Bengal, it is doing a thoroughly systematized missionary work, organizing new churches, establishing benevolent institutions (chiefly schools for the poor), and issuing, from their head missionary office in Calcutta, tracts, religious journals, &c., in their own and other tongues. I am in regular correspondence with many individuals among them, not in Northern India only, but here in the South also. My coming and

addresses here are anticipated and welcomed. Please look carefully at the parts I have pencilled in two newspapers, which this mail will bring you, and you will see what the Wesleyan and the Church-of-England missionaries say of this grand uprising of Gospel love and faith among such as, "not yet converted," have been, for two or three generations, the subjects of their faithful and patient, though partly erroneous, teaching. This "*Church-Mission*" testimony, please observe, is from the extreme South of India, 1,200 miles from Bengal, in Tinnevelly, a province where a majority of the whole population are said to profess Christianity. You will note that the energetic Church-of-England missionary, Rev. James F. Kearns, speaking in his (30th September, 1866) Report to the Society for the Propagation of the Gospel in Foreign Parts, after rejoicing that his converts are able intelligently to explain "the work of each Person in the blessed Trinity in our salvation," says: "I cannot, however, observe any sign of the heathen, *as a body*, or even in very large numbers, embracing" [this] "Christianity. They have, however, undergone a very great change. At the commencement of our work here, they would scarcely listen to us. Now they gladly hear us, and with courtesy too; and many of them have a considerable knowledge of Scripture. The Hindu mind, however, is undergoing a great change. A Tamil Prayer-book has been published at Madras by a *Theistical sect of Hindus*, commonly called the Veda Samájam [N. B.—Samáj, or Samájam, is *church*. C. D.], and which has found its way down here. The prayers, with slight alterations, might be made exquisitely Christian: one of them is almost in the words of our General Confession, and another commences beseeching God to send his Spirit into them. There is also a prayer 'for steadfastness,' which, with very slight alterations, might be a beautiful edition to any missionary manual of prayers. There are some exquisite sentences in this prayer: for example, 'Than the dearest of all things, Thou art dearer; than all worldly wealth, thy favor is more precious. Create, then, in thy servant such a holy zeal and steadfast love for Thee, that I may willingly renounce all things for thy sake.' . . . 'Enable me to fight for the truth, even at the risk of life; . . . and if it

should be necessary, O grant that I may be ready willingly to lay down my life as an offering at thy feet, O God!'" Our brother Kearns goes on to say, that "this Prayer-book is a most remarkable production. It is the production of master minds among the Hindoos, and therefore cannot be laid aside as of no importance. These men understand the Vedas, but are not satisfied. Christianity has more attraction for them, but they are as yet unable to accept it. Clearly, however, they cannot remain as they are." Amen. It is true: and, dear brother Lowe, do you hear no call of God to *our* branch of the true Church in facts and declarations like these? It almost gives the echo to our ears, does it not? O dead Church or dying! awake, arise, or be for ever fallen! Have ye not faith, even as a grain of mustard seed, in your own daily prayer, Thy will be done *on earth* as it is in heaven? God help us to help ourselves and our fellows.

LETTER FROM SOUTH CAROLINA.

Rev. Charles Lowe. Sumter, S.C., Dec. 4, 1866.

Dear Sir, — Do you remember the tracts you gave me when I was last in Boston? They are all gone, and I am daily called upon for more. The people read eagerly any thing of the kind. If they can't understand it, they ponder it till they beat out some sort of a meaning, not usually very far wrong.

The one they like best and study most is that by J. F. W. Ware, entitled "Self-consecration." There is something in that especially fitted to their peculiar turn of mind. The idea of utter self-devotion, of the unreserved dedication of all the powers of body and mind, to the Divine service, seems to take hold of their imaginations with especial force. If it were rewritten, with a view to them particularly, I think it would do a great deal of good among them. Now, much of it is above their childlike comprehension. They need extremely simple language, and plain illustration.

I have under my care two or three licensed preachers, who are trying to get an education, that they may keep up with the needs of their people. You might be amused to see them study "Self-consecration," and to watch the pleased light break over their dusky faces as they catch the ideas of the text. I am sure you would be pleased to hear their rendering of those ideas in their Sunday discourses. It has really done a great deal of good.

The people have been building themselves a meeting-house, which will seat about eight hundred, after their manner of packing. They are extremely happy, that now, for the first time, they may meet under their own vine and fig-tree, with none to molest or to make them afraid. They are now regularly organized into a church, and I have enrolled for them, in their records, the names of about three hundred members. Most of the church officers are members of our evening school; and, as they are intelligent and earnest in their pursuit of knowledge, I hope this church is destined to be the means of doing a great deal of good. Their religious ideas are very primitive still; but some of them are ripe for a reasonable religion, and are glad of *strong new* ideas.

The people here are more intelligent every way than those among whom I have at any time before been stationed. They have much less to unlearn. There is less among them of that heathenish form of worship which they call "shouting," which consists chiefly of a rude kind of dance, accompanied by hideous yells devoid of melody or sense. I am of the opinion that this is a remnant of African worship. I have gathered from some old Africans reminiscences of their native land, and especially of the manner of worship; and, as nearly as I can judge, they shouted to "Allá Maragatanála," precisely as they shout now to God. The body of the church here, particularly the younger members, wholly discountenance this senseless ceremony.

They have a hard time here, this winter, in their temporal affairs. The systems of labor have not yet got into working order, and bear hard upon both classes; and each blames the other. But not one of them yet yearns for the fleshpots of Egypt; not even the old African who told me of the "Allá Marána" of

his birthplace, and who, in reply to my questioning, raised his withered hands and bleared eyes to heaven, while a beautiful light broke over his jet-black face as he exclaimed fervently, "Missis, I'se *born free;* an' tank de good Lord, I *dies* free!"

I shall be glad to receive and distribute any tracts, papers, &c., which you may send to my address, and will render an account to you. I am, yours truly, J. B. S.

LETTER FROM TENNESSEE.

Rev. Charles Lowe. Knoxville, Jan. 14, 1867.

Dear Sir, — On my return from New York, I was glad to find your letter of Jan. 1. I have delayed writing a few days, to make inquiry about the number of liberal people here, and also about a man to sell your books.

I have already learned that there are some half-dozen families of Unitarians, and about the same number of Swedenborgians. I have no doubt, if a minister was here, twice or three times that number could be found to start with; and then there is always a large floating element that will come in when the way is open.

Your Association has no field of labor more needy than this, nor one where well-directed labor will accomplish more. Knoxville is an important point already, and is destined to be a large manufacturing city. Nearly or quite half the people here are from the North; and very soon the Northern element will predominate. We have now about ten thousand inhabitants: one of our best business men thinks there will be fifty thousand here within ten years. Three railroads already centre here; and another will be running next summer.

There are small towns growing up on the railroad lines from here to Virginia and Chattanooga, all of which ought to be looked after; and a large share of the country back from the railroads is filled with "sheep having no shepherd," or with shepherds so ignorant that they will hardly pass for shepherds at all. A single instance will illustrate this.

The Methodist Presiding Elder, on this district, told me last week of having called at the house of a Methodist preacher, who had a family of grown-up daughters. The father was absent, and they had just received a letter from him, and they brought the letter to my informant to have him read it to them, for not one of them could read. This is an extreme case, it is true, and was spoken of as such; but a country that can produce even extreme cases of this kind needs outside help.

We need a minister here who can be a kind of bishop for East Tennessee, — a man who can plant himself firmly in the new field, and then plant sentinels and outposts on every hill and in every valley. If you are short of men, let some of your strong city churches give their minister leave of absence for a year, that he may explore this field and break up the fallow ground; then let another come and sow the seed and cultivate the first crop, and by that time there will be laborers found who can attend to the field; and we need a man here who can do for the State what Starr King did for California. He should not only preach at the central city. He should also lecture throughout the State, and infuse into the people Northern vitality, Northern ideas, Northern loyalty, and Northern philanthropy. He should also write letters setting forth the advantages of the country, so as to bring down an avalanche of Northern emigration. Emigration will bring from New England and the North generally churches, school-houses, newspapers, civilization, religion, and patriotism. Now is the crisis of the South. We have got Tennessee back into the Union. She must be made a *blessing* to the Union, and not left to become a *burden* and a *curse.*

We need scores of ministers, hundreds of school-teachers, thousands of mechanics, and hundreds of thousands of farmers, — all from the North. With such acquisitions Tennessee would bloom in beauty, and become a pillar of strength to the nation. She would be a light to the rebel States all around her; and they could then see what a State gained by being *loyal.*

Our Northern friends can not over-estimate the importance of this field at this time. They must make sacrifices; and I am

sure they would, if they could only come and see for themselves.

One of our booksellers, M. P. Chopin, will sell your books on the terms you offer. He is a Presbyterian, but somewhat liberal, and his store is the best place. I will do what I can for the circulation of tracts and papers, but do not fail to send us a good strong man. We will do what we can for his support; but at first he must have help from the North. California was literally saved to the Union by Starr King: only think how much good may be accomplished in all departments by a good strong Unitarian minister in Tennessee.

Very truly yours.

[The following extract is from the letter of a gentleman who is acting as a lay-preacher, under the auspices of the Association, in one of our New-England towns. We hope soon to be able to report many such enterprises as this:—]

Rev. CHARLES LOWE, *Secretary.* Dec. 27, 1866.

DEAR SIR, — I have an abundant favor from you, in the shape of tracts of the American Unitarian Association, well adapted to our purposes, both in number and character; and I shall endeavor that you have the only return which you seek, — a judicious application of them.

Sabbath by Sabbath our little meeting has been continued, and the interest and attendance are good. Our attendance today numbered thirty-five. Sermon of A. P. Peabody, "I and my Father are one." Last Sunday, a sermon by the same author, "On Christian worship." The previous Sabbath, I made remarks on the Lord's Prayer. For next Sabbath, I have laid out tract No. 82, by Henry Ware, jr.; and, after reading it, intend to distribute them for home and neighborhood reading.

I am getting to think this reading of sermons may be made a powerful agency for our cause. In every place worthy of our efforts, it does seem that there might be found one or more good readers, or persons who could be encouraged to cultivate the gift; and then, by having a supply of good material, regular meetings could be held, to be favored by such visits as they

might encourage, or as might be within the ability of others to furnish.

I distributed to-day more than half the tracts, &c. One man remarked, that he had for a long time been desirous of obtaining some of that sort; and all seemed quite pleased. I suggested, that all should, as far as possible without intruding, encourage the reading, and forward the distribution, among neighbors and friends.

EXTRACT FROM REPORT OF REV. C. H. BRIGHAM.

Ann Arbor, Michigan, Jan. 7, 1867.

To the Executive Committee of the American Unitarian Association.

Gentlemen, — I herewith present my fourteenth report of service as your missionary. I am glad to say that the prospect of a permanent society of our faith in this city is more favorable than at the date of the last report. Since that time, services have been held in the Court-house, morning and evening, on five Sundays. In spite of unfavorable weather, and of two weeks of vacation in the University, the morning attendance has been increased, and the evening attendance is as large as ever. The Bible-class of students has met regularly at twelve o'clock on Sunday, and has steadily increased in numbers. Forty-seven young men, in age from sixteen to thirty years, are now members of it. It seems to be interesting to them, as it is certainly very interesting to myself. The sessions last about an hour and a quarter, but always have to be abruptly broken. Three of the young men have consulted me about the Meadville Theological School and the profession of the ministry, and it is quite likely that the attention of others may be turned in that way. But very few young men in the West have friends who are willing to assist them in studying for the Unitarian ministry. It is literally, in most cases, a forsaking of father and mother, of brothers and sisters, for the sake of the gospel.

MEETINGS OF LOCAL CONFERENCES.

THE "Connecticut-Valley Conference of Unitarian Congregational and other Christian Churches" met at Greenfield, Jan. 16. It was a meeting full of inspiration and hope. Twenty-three churches were represented by over a hundred and fifty delegates and ministers; and there were enough of the Greenfield congregation besides nearly to fill the church. Some of the delegates came twenty miles in sleighs. [How they got home, if they remained over night, we do not know. The great snow-storm came, and we ourselves in returning were twenty-four hours accomplishing three miles by railroad.] The evidence of earnest purpose and interest manifested by such a coming together was equally apparent in the whole proceedings of the Conference. Hon. George Walker, of Springfield, presided. Rev. F. Frothingham gave a valuable address upon the work to be done; and among those who participated in the discussions, besides the ministers, Unitarian and Universalist, who were present, were some of the most prominent laymen in that section of the State. We regret that we cannot fully report the doings of the Conference. We have elsewhere alluded to the fact, that it undertook, as one part of its work, the raising of its share of the one hundred thousand dollars for the American Unitarian Association.

"The Suffolk Conference of Unitarian and other Christian Churches" met at Hollis-street Church, in Boston, Monday, Jan. 21. The day was excessively stormy, and the proposed public meeting was necessarily deferred. The Committee appointed at a previous meeting to sketch a plan of work for the Conference offered a report, proposing work enough to keep everybody busy, and fill every

society with life for a year to come. Some of the suggestions were especially suited to this immediate locality; while others were such as are everywhere applicable, and such as have naturally presented themselves to other Conferences. We shall, at another time, consider these various plans, in continuation of our remarks upon the Conferences which in this number we have considered only in connection with the process of organization. At this meeting at Hollis Street, a Committee was appointed to make arrangements for a public meeting, for the purpose of presenting the objects of the American Unitarian Association. This meeting, of which due notice will be given, promises to be of great importance.

"The Worcester-County Conference of Congregational (Unitarian) and other Christian Societies" held its first meeting since its organization, at Leominster, Jan. 22 and 23. The storms of this and the previous week had so effectually blocked the roads, that many of the societies had not even received the notices of the meeting; and from some places it was not possible to come, even if the call had been received. One gentleman of the Leominster Society told us that he was from six in the morning till nearly noon breaking the way with his ox-team through the drifts of the night before, so that he and his family could come from his own house, one and a half miles away. In spite of this, however, there was a fair gathering. We remember the chairman announced a hundred and twenty-five votes on one side of a question at one of the counts.

Rev. W. G. Scandlin, Secretary of the Conference, presented, on Tuesday evening, a careful and valuable address on the organization of parishes for more effective work, and the promotion of greater life within their own limits. This address gave the topic for discussion during the remainder of the evening and the whole forenoon of the next day;

and the result was, that the whole subject was referred to the Board of Directors with a view to presenting to the churches in a definite form the views which had been advanced. In the afternoon, after an earnest expression of interest in the cause, a resolution was passed, declaring their confidence in the American Unitarian Association, and their purpose to raise their portion of its funds for the year. The whole matter was left with the Board of Directors as one of the definite features of the work of the Conference. The subject of the Meadville School, and of aid generally to needy young men while preparing for the ministry, was then introduced; and a series of remarks, as glowing as those at the meeting in Syracuse, resulted in a resolution committing this also to the officers, as a practical work of which the Conference would take hold earnestly, and do its part. James P. Walker, Esq., Secretary of the Sunday-school Society, was then invited to present the objects and needs of that organization, and was listened to with great interest, and the subject was marked as one hereafter to be taken up.

In Leominster, as at Greenfield, a warm welcome and generous hospitality were offered to the guests by the people of the parish, and the occasions were heartily enjoyed by all who were present.

On the same day, Jan. 22, a meeting was to have been held at Milwaukie of the Minnesota and Wisconsin Conference; but the report of it has not yet reached us.

There was also a meeting in Burlington, Vt., Jan. 9, of the neighboring liberal societies of every name, at which was organized "The Champlain Liberal-Christian Conference." We have heard from those who were present good accounts of its earnest spirit and ample promise, but were unable ourselves to attend. The report of the organization will be found in our record of "Intelligence."

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Service of Sorrow. By LUCRETIA P. HALE. Boston: American Unitarian Association.

We take great satisfaction in commending this volume, which both author and printer have done so much to render worthy of the place which it claims to fill. It is designed to meet the great yearning after some true words of solace and uplifting, in view not alone of that form of sorrow occasioned by death and bereavement, but of various other aspects of it, which, though less often addressed in our sermons and books of consolation, are no less real and trying as parts of the discipline of life.

Besides the original matter, in which we think the author has more than sustained the promise of her "Lord's Supper" and "Seven Stormy Sundays," &c., by which she is so favorably known, the volume contains valuable selections from Madame Swetchine, T. Colani, A. Tholuck, and others, who are among the best interpreters to us of the lessons which the mysteries of human experience are meant to teach.

The book may be had at the rooms of the American Unitarian Association. EDITOR.

The Character of Jesus. By Dr. DANIEL SCHENKEL. Translated, with Introduction and Notes, by Dr. W. H. Furness. Boston: Little, Brown, & Co.

This book, which within a few months passed through three editions in Germany, was written in consequence of the sensation caused by Renan's "Vie de Jesus." The author felt that this proved, that "our time demands a genuinely human, truly historical representation of Jesus;" while he felt also that the book of Renan was wanting in a full appreciation of his character. And whereas, after the publication of this work, the opposition to it arose which might have been expected on the part of adherents to a traditional theology, Dr. Schenkel indignantly repels their attack, by claiming that it is written "in the service of *evangelical* truth."

Our space will not allow us to give any adequate notice of the book. The leading aim of it has been already described; viz., to portray the *personal character and history* of Jesus

as being the true key to his religion and the only foundation of a real faith. The main purpose is thus identical with that which Renan had in his "Life of Jesus," and which was, undoubtedly, the main secret of its success. That book excels this of Dr. Schenkel in picturesqueness of narrative and fascination of style; but this more than makes amends for such inferiority by its deeper spiritual appreciation, its greater exactness, and its sounder criticism. Many of its conclusions will fail to commend themselves to a large portion even of our liberal communion; but no one can read the book without being brought to a clearer knowledge of Christ's life on earth.

We think, however, that the best part of the volume is that furnished by the translator. His Notes are in the style and spirit of the earlier work of Dr. Furness; showing, perhaps, less of critical investigation than Dr. Schenkel, but evincing what is so much better, — a personal intimacy with the Gospels, so close and real, that there seem to have been revealed to his loving gaze all the shades of character, all the minute features of every incident: so that his simple pictures not only shed new light upon the narrative, but warm us with something of the same glow which his own heart has felt.

However free the investigations, none will be unwilling to follow, when made in such a spirit: and it means more, coming from such a source, than it would from one whose standpoint is different, when he says, as the deliberate conclusion of all, "The religion of man must be Christianity."

The book may be had at the rooms of the American Unitarian Association. ED.

Hours with the Evangelists. By Dr. I. NICHOLS. 2 vols. Boston: American Unitarian Association.

This work is already familiar by name and reputation, but the costly style of its first publication prevented it from having a large circulation; and the purpose, on the part of its original publishers, to issue a cheaper edition was carried out only with the first volume. The plates have now been generously given, by the proprietors in Portland, to the Unitarian Association, who have also purchased the copyright, and now issue it complete in a handsome edition, at a moderate price.

The work is written from the standpoint of a firm believer in the gospel record and in the history of Jesus and his miracles and his sayings, essentially, as there portrayed. And the use of free inquiry, in which he also believes, only confirms his faith by revealing undesigned coincidences, which at every point attest the genuineness of the narrative and veracity of the writer.

The book is divided into chapters, treating on the various incidents and features of the life of Christ: so that, in the lamentable lack of any proper commentary on the last three Gospels (which is now one of our greatest needs), this work will be found of exceeding value to all who seek aid in the Gospel study. ED.

A New Translation of the Book of Psalms and of Proverbs. With Introductions and Notes, chiefly explanatory. By GEORGE R. NOYES, D.D. Third edition. Boston: American Unitarian Association.

This edition has been thoroughly revised by the author, and compared with all recent translations. Several pages have been added to the Introduction; and, by being printed more closely, the Psalms and Proverbs have been brought into one volume, not much larger or more expensive than the volume which contained the Psalms alone. These translations of Professor Noyes ought to need no word of introduction. They are among the most valuable contributions to religious literature that our denomination has produced. Perhaps this volume will be more generally attractive than either of the others; because the Psalms are more essential than either of the other books of the Old Testament to our religious wants, and the importance of a correct version is more seriously felt. To be sure, our Common Version is in the main sufficiently correct, and its language has become dear to us by associations. Dr. Noyes has, however, respected these associations by retaining their language, except where the translation was wrong; and the many instances of such mistranslation, which will meet the notice of every one on a slight examination of this volume, soon make it obvious how necessary this new translation is.

Thus, in that magnificent psalm of Moses, the ninetieth, its solemn beauty is marred by the obscurity of verse 11: "Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath." Here is Dr. Noyes' rendering of the whole passage: —

> "The days of our life are threescore years and ten,
> And, by reason of strength, may be fourscore years:
> Yet is the pride of them weariness and sorrow;
> For it vanisheth swiftly, and we fly away.
> *Yet who attendeth to the power of thine anger?*
> *Who with due reverence regardeth thine indignation?*
> Teach us so to number our days," &c., &c.

Again, in Ps. cxxvii. 2, our Common Version gives a sentiment which, though beautiful and often quoted, has no appositeness in its connection with that psalm. It reads, "For so he

giveth his beloved sleep." Dr. Noyes renders the line, "The same giveth he his beloved one in sleep:" thus contrasting so strikingly with the previous description of those who, without God's help, "eat the bread of care, and rise up early and go to rest late," and all "in vain."

Many will, besides, be greatly helped by the change whereby, instead of breaking the Psalms into verses, often at random, each psalm is printed entire, with only a rhythmical division into lines. Want of space forbids our extending such illustrations, or making any review of the work.

We commend it, and the whole series, as almost indispensable to a family religious library. It is to be procured at the rooms of the Unitarian Association. ED.

A Critical History of the Doctrine of a Future Life. With a Complete Bibliography of the Subject. By WILLIAM R. ALGER. Fourth edition, thoroughly revised. New York, 1866.

Mr. Alger's book has reached its fourth edition, a fact which reflects credit both ways, — on the public which thus manifests its appreciation of so excellent a work, and on the author who has been able to treat so grave and abstruse a theme in so popular and interesting a way. The work has undergone a thorough revision since the last edition was published; it has been pruned of some redundancies, and, in some cases, whole pages have been entirely recast; and now, clothed in a somewhat more attractive binding, it comes before the public, in form and substance more worthy than ever of a cordial welcome.

Of the remarkable excellencies of this work we spoke when the first edition appeared. There is no longer need to call the attention of scholars to the careful and minute, as well as broad and deep, research which has gone to the making of it. The book is not history, but history plus philosophy; and both the one and the other, so far from bearing the cold and purely scientific or theological character which repels the general reader in most works of this class, are made to glow with the sympathetic fires of faith and hope and love.

The various divisions of the book are treated in such a manner that each is in itself a complete study, and the most hurried reader need feel no discouragement at the size of the volume; while in the variety of topics which are included under the one great subject, — such as the Transmigration and Pre-existence of Souls, the various notions of Heaven and Hell, the question whether brutes have souls, the question

of Ghosts, Spiritualism, the Millennium, Superstition, — no one who opens the books can fail to find something which meets his own tastes. C. A. C.

Leslie Goldthwaite. By Mrs. A. D. T. Whitney. Boston: Ticknor & Fields.

A charming book: natural, bright, and fresh. Without a trace of cant or any thing but the most wholesome sentiment, its tone is earnest and religious, and shows how the every-day pleasures and duties of life may cultivate the truest spirit of self-sacrifice and religious consecration. We commend it most heartily. Ed.

The Posthumous Papers of the Pickwick Club. By Charles Dickens. With original illustrations by S. Eytinge, Jr. Boston: Ticknor & Fields.

Here we have in one little volume, that one can carry in the pocket and buy for $1.50, — yet in good, clear type, and with capital illustrations, — the whole of the Pickwick Papers.

Hints to Young Men on the True Relations of the Sexes. By John Ware, M.D. Boston: A. Williams & Co.

A most valuable treatise.

Adventures of a German Toy. Boston: William V. Spencer.

The Way of the World. By William T. Adams (Oliver Optic). Boston: Lee & Shepard.

The Little, Wrinkled Old Man. A Christmas Extravaganza. By Elizabeth A. Thurston. Boston: William V. Spencer.

Amateur Dramas. By George M. Baker. Boston: Lee & Shepard.

"*Swingin' Round the Cirkle.*" By Petroleum V. Nasby. With illustrations. Boston: Lee & Shepard.

Theological Review. Williams & Norgate, 14, Henrietta Street, Covent Garden, London.

This Review has gained a position which must, we think, secure it a good circulation in this country as well as England. It has contributions from such writers as Miss Cobbe, Sir John Bowring, Rev. Charles Beard, and other well-known representatives of liberal thought. We rejoice in it, as a powerful branch of our periodical literature. Ed.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 10, 1866. — Present, Messrs. Palfrey, Kidder, Padelford, Clarke, Hepworth, Livermore, Crosby, Denny, Sawyer, Fox, and Lowe.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: $400 towards the salary of Rev. J. M. L. Babcock, as pastor of the society in Lancaster, N.H., with the condition that he should devote one-fourth of the Sundays of the year to missionary work, in Littleton or elsewhere, as might be found most expedient; $100 in aid of the society in Mansfield, Mass., for six months; and $1,000 as a loan to the society in Ellsworth, Me., to aid them in building their church, — the loan to be without interest, to be secured in a manner satisfactory to the Finance Committee of the Board, and to be refunded in three equal instalments, in two, three, and four years.

The recommendations of this report were adopted.

The Committee on the Middle States presented their report, after which the following appropriations were voted: $1,000 to the society in Wilmington, Del., towards the salary of their pastor the current year; $1,500 to the society in Vineland, N.J., as a loan, to aid in building a church, — the loan to be without interest, on good security, and to be repaid in three equal instalments, on the 1st of January, 1868, 1869, and 1870; also, $500 for general missionary work in Central New York, and other portions of the Middle States.

The Committee on Theological Education reported in favor of granting aid, to the amount of $50 each, to two students in the Cambridge Divinity School; and their report was adopted.

The Committee on Publications reported that books had been granted, in response to applications received, to the Maine Wesleyan Seminary; Sanbornton (Methodist) Seminary, N.H.; Public Library, Lancaster, Mass.; and Library of Harvard Chapel, Charlestown, Mass.

They also reported, that Hon. Albert Fearing, of Boston, had offered, through the Secretary, to give to the Association the stereotype plates of the "Memoir of Miss Clapp," on condition that the book should be kept in print; and they recommended the acceptance of the offer, and an appropriation for printing an edition of the work, which recommendation it was voted to adopt.

This Committee also reported on the subjects referred to them at the last meeting, and recommended that the proposition of the Sunday-school Society, to transfer to the Association the work hitherto undertaken by them, be accepted, and presented a plan, for the consideration of the Board, for conducting this department, together with the general publishing work of the Association.

After an extended discussion of this report, in which it appeared that a majority of the Board considered the Sunday-school work of sufficient importance to authorize and demand a separate organization, the recommendation concerning the acceptance of the proposal of the Sunday-school Society was rejected; that portion of the plan presented, which related to this work, was laid on the table, and the remainder was referred back to the Committee.

The Secretary presented to the Board the following letter from Rev. John Weiss, resigning his place as a Director of the Association, which was read: —

My Dear Mr. Lowe. Watertown, Nov. 28, 1866.

I became a member of the Executive Board before the meeting of the National Conference at Syracuse. My motives consisted in a sincere desire for co-operation, and in a willingness to represent the radical element upon the Board. The opportunity seemed too good to be refused. But, ever since the action of the Conference at Syracuse, which deliberately and finally, apparently by a vote of two to one, emphasized a theological position as a denominational statement, in which I do not believe, — since evidently the Lordship of Jesus is based upon the assumption of his supernatural character, — I have felt that I ought not to retain official relations with a majority which does believe it, and which will, therefore, especially in the matter of publications, make it prominent to the virtual exclusion of a fair, complete, and continuous representation of the radical thought; for an occasional publication of something radical — something of Parker's, for instance,

who has been suddenly appropriated as a good Unitarian by the very man who used to revile and oppose him, and who declared that he had not complied with the conditions of salvation — will be no genuine representation, and will only give the majority the opportunity to claim that they have made a concession or two. The whole policy of holding on to radicals in this way is odious and repulsive to me; and I perceive, that the attempt to co-operate with a denomination that sets up its supernatural statement, will not only bring me into disrepute with my own conscience, but will become a failure.

I notice, too, on p. 392 of the November "Examiner," the remark that we who dislike the Preamble cannot "long continue to care much for the name Christian." Shall I hope to co-operate, morally and spiritually, with the self-sufficient bigotry that dictated such a sentence, or that continues, lower down, to say, if the increased momentum of the denomination "should throw off what does not properly belong to it," of what consequence would it be? Certainly, I for one do *not* properly belong to such a temper. Yet, on p. 302, I read, "If there ever existed a disposition to disown each other it has nearly disappeared, and is sure to fade out entirely." The diplomacy of the whole paragraph is worthy of New-York politics. At any rate, I can ride one horse or sit upon one stool; and I must leave the circus to more supple performers.

Please, therefore, to receive my resignation as a member of the Board.

Very sincerely yours, (Signed) J. Weiss.

After the reading of this letter, it was voted to accept Mr. Weiss's resignation; and a committee was appointed to nominate a candidate to fill the vacancy, and to report at the next meeting.

The Secretary presented to the Board the following communication, received from the society in Toronto, Canada, which was read: —

At the stated monthly meeting of the teachers of the Unitarian Sunday School of the Unitarian Church, Toronto, held on the 20th November, 1866, the Rev. J. R. Lavelle, Pastor, in the chair, it was stated, that, in compliance with the request of the teachers, a valuable donation of books, amounting to forty-one volumes, had been received for our Congregational Library from the American Unitarian Association.

It was then moved by Mr. Daniel Lamb, and seconded by Miss Delaporte, and carried unanimously, That the Superintendent and Secretary convey to the American Unitarian Association our most grateful thanks for the very liberal donation of books to our Library,

and assure them that we receive it with great pleasure, and as an exponent of that good-will and fraternal feeling which they have thus manifested towards us, and which, we hope, will ever obtain among the members of the Liberal Christian Church.

(Certified) B. WORKMAN, M.D., *Superintendent.*
DANIEL LAMB, *Secretary.*

The Board then adjourned to Monday, Jan. 14, 1867.

Jan. 14, 1867. — Present, Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Crosby, Denny, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Publications reported that donations of books had been made as follows: to Dalhousie College and Divinity School, Nova Scotia; Long-Island Historical Society; Parish Library, Evansville, Ind.; Parish Library, Lebanon, N.H.; Public Library, Quincy, Ill.; Parish Library, New Salem, Mass.; and Sunday-school Library, Wendell Depot, Mass.

The report of this Committee also recommended that appropriation be made for the following objects, all of which were voted: For printing six additional tracts, on Practical Religion, by Rev. John F. W. Ware; for the purchase, of Rev. Frederick Huidekoper, of copies of "Forrest's History of the Trinity;" for stereotyping and printing Dr. Noyes's "Translation of the Psalms and Proverbs;" for printing an edition of the second volume of Dr. Nichols's "Hours with the Evangelists;" and new editions of several of the publications of the Association; and for printing tracts in German, for circulation at the West and elsewhere.

The Publication Committee also reported, on the subject of publishing which was referred back to them at the last meeting, certain recommendations for the consideration of the Board, which were discussed and acted upon, with the following result:—

1. It was voted, that the whole business of publishing and selling the Association's books should be done by the Association itself.

2. That the Publication Committee should examine the cata-

logue of books, with authority to strike from it any which they should think it inexpedient to keep in print, and to dispose of the stereotype plates, as their judgment might decide best.

3. That this Committee be authorized to revise the catalogue, with regard to the prices affixed to the several books; and in such revision to have special reference to the largest circulation.

4. That the Committee have full authority to enter into agreements with booksellers in various parts of the country, to employ agents, and to decide upon the discount to be made to such parties.

5. That there should be a moderate and judicious system of advertising in such religious and secular publications as might be best suited to the purpose, and that $500 be placed at the disposal of the Committee for this purpose.

6. That authority be given to the Committee to make arrangements (if possible, by exchange of publications) whereby any books, which they might deem appropriate, should be kept for sale at the rooms.

7. That the Committee be authorized to print new editions of certain books, reported by them as nearly out of print.

The Committee on the New England States presented a report, in which the following appropriations were recommended, all of which were voted: $125 to the society in New Salem, Mass., to aid in sustaining preaching six months; $100 for missionary work in Assabet, Mass., and other places within the limits of the Middlesex North Conferenee of Unitarian and other Christian Churches, the work to be done in co-operation with the officers of that Conference; $100 to the Society in Mendon, Mass., towards the salary of their pastor, Rev. Richard Coleman, with the condition, that he should give a portion of his time to missionary service, to be arranged by this Committee, in preaching and circulating books; and $200 towards the salary of Rev. Judson Fisher, pastor of the society in Lebanon, N.H., for the year beginning Jan. 1, 1867, with the condition, that he should do missionary service, under the auspices of the New-England Committee and the New-Hampshire Conference, a number of Sundays, not exceeding ten, in the year.

The Committee on the Middle States reported in favor of an appropriation of $100, for the services of Rev. Aaron Porter, as missionary in Pennsylvania, in addition to the amount already voted; which report was adopted.

The Committee on the Southern States reported, that letters received from Miss Amy M. Bradley announced that she had arrived at Wilmington, N.C., and was making preparations to commence her work.

The Committee on the Western States presented a report, in which they announced the receipt of reports and letters from Rev. G. W. Hosmer, D.D., Rev. J. K. Hosmer, Rev. J. C. Kimball, Rev. W. C. Tenney, Rev. Wm. Bradley, Rev. H. A. Reid, Rev. John Ellis, Rev. C. H. Brigham, Rev. A. A. Roberts, Rev. Silas Farrington, Rev. Andrew Hardie, Rev. C. A. Staples, and Rev. G. S. Shaw, in regard to the work done by them under the auspices of this Association.

The report also recommended the following appropriations, all of which were voted: $500 to be expended in general missionary work, under the direction of the Western-States Committee; $100 towards the salary of Rev. A. A. Roberts, of Baraboo, Wis., with the condition that he should do missionary work, under the direction of this Committee, a number of Sundays, not exceeding six, during the year; $200 towards the salary of Rev. H. P. Cutting, as pastor of the society in Winona, Minn., the current year; $50 to Rev. Jasper L. Douthit, for valuable missionary service done, during five weeks, in Southern Illinois; and $100 towards the salary of Rev. J. L. Douthit, as pastor of the Society in Princeton, Ill., on condition that he should do missionary work a number of Sundays, not exceeding six, during the year.

The Special Committee, appointed at the last meeting to nominate a candidate to fill the vacancy on the Board, presented their report; but, in view of the lateness of the hour, and the few members present, it was voted to defer action until the next meeting.

The Secretary having suggested to the Board, that the time had come when it was important that action should be taken in reference to the contributions from the churches for the work

of another year, a Committee was appointed, consisting of Hon. John A. Andrew, Hon. Seth Padelford, Rev. Samuel Osgood, D.D., and Rev. John F. W. Ware, to consider the best method of awakening an interest in the cause, to issue an appeal to the churches, and to take such other measures as they might deem expedient, in order to secure a general contribution to the funds of the Association.

The question of the continuance of the "Monthly Journal," specially assigned for consideration at this meeting, was taken up; and, after a statement from the Secretary, that nearly all the opinions he had heard expressed on the subject were very strongly against the giving up of the "Monthly Journal," it was voted that its publication be continued.

The Board then adjourned to Monday, Feb. 11.

NOTE TO LETTER OF RESIGNATION OF REV. J. WEISS.

THE resignation of Mr. Weiss has created much comment, because the occasion of it is supposed to be connected with movements within our body which are of general interest, and it has led many to inquire in regard to it. It is proper that some explanation should be made in answer to such inquiry, and perhaps the following correspondence may serve the purpose. The letter of the secretary was unofficial, being written before the resignation of Mr. Weiss was communicated to the Board; but it represented what he believed to be the feeling of the Committee. There was, of course, no occasion for action on the part of the Board further than to accept the resignation: —

BOSTON, MASS., Dec. 8, 1866.

MY DEAR MR. WEISS, — Your letter, tendering your resignation as a member of the Executive Committee of this Association, has been duly received. It is framed in such a manner, and is so insisted on in the subsequent letter to Mr. Fox, that I cannot do otherwise than lay it before our Board; and I see not how they can do otherwise than accept it. But I must express to you my own personal regret, that we are to lose your co-operation, — a regret which I believe will be shared

by every member of the Board. This much is due to our feeling of personal regard for you, and our sense of the value of the service you have rendered as a member of our Committee. I should not do more than thus to express our sincere regret, only that you have stated your reasons for withdrawing in such a way, that it would imply on our part an acquiescence in their force if I did not make some reply.

The whole purport of your letter, and of your act of withdrawal, is a charge against this Association of narrowness and illiberality. For a person outside of our denomination to judge of its whole action, and of the action of every one of its organizations, by some sentences from the writings of one individual belonging to it, would perhaps not be surprising. But you have been, for nearly six months, a member of this Board, present at most of its meetings, consulted in regard to its most important affairs, and fully acquainted with its spirit and its policy. Of course, it will be understood that you have been impelled to resign by something you have found there.

I have sufficient confidence in your candor to ask you to consider, whether, in any one particular, you can charge the Board with either narrowness or illiberality. You say its action must lead to a "virtual exclusion of a fair representation of the radical thought." I reply that your own election by the Board ought to be considered by you as an indication of a desire, at least, to be fair; for, if any thing, besides your recognized fitness for the position, led to your appointment, it was the wish to have represented in our deliberations the portion of our denomination to which you belong. Certainly you must have seen that no member of the Board has been regarded with greater respect than yourself, or secured for his views greater consideration. In regard to the matter of publications, to which you especially refer, it so happens that the last work issued under the sanction of the Board (which found a publisher partly because of our agreeing to take a portion of the edition) was Schenkel's "Life of Jesus," translated by Dr. Furness, — a proof that no very narrow policy prevails. In the employment of missionaries, in the aid to ministers and churches, or in any other department of our work, I ask you to point to a single instance in which the question has been asked by any one, as in any way a condition of our action, what were the theological opinions of the man or society under consideration. Others may perhaps have some ground for complaining of our course: certainly you and your friends have none. I am sorry to bring up these things. My wish, and (I believe) that of our Board, has been to ignore differences, and to act in the broadest spirit of fairness and in sympathy with all parts of the denomination, whose servants we are, — not by carrying out the views of both extremes, but by pursuing a liberal path of policy in which, as a broad line of Christian activity, all could join. Of

course, if you choose to withdraw, we have no right to ask you to stay; but we have the right and the duty to insist, that we are conscious of nothing on our part that has given you occasion to go. Sorry that we shall no longer have your presence and co-operation, which have been so valuable and so pleasant, I am

Very sincerely yours, CHARLES LOWE.

WATERTOWN, Dec. 12, 1866.

MY DEAR MR. LOWE, — Your letter of the 8th has only just reached me. I sent one to you yesterday, but hasten to reply to this. And I desire to say, in the first place, and in the distinctest way, that my resignation was not in the least prompted by any feeling in the Board existing towards myself, or by any special manifestation of a bigoted policy. Let me plainly testify to the kindness and consideration with which I have been met, both at the Board and in Committee. . . . And I have perhaps done wrong not to say all this in the first letter which I wrote to you. But the chief difficulty in the case is that I cannot longer hold office, since the Preamble emphasizes a theological statement for the denomination, and will eventually give the tone and color to its action. The majority of the denomination and of the Board might hold open to us an opportunity to consider that Preamble, in the most indefinite and inclusive way; but I cannot feel right to embrace the opportunity. The same majority may publish some things with liberal bearings, judged from the Orthodox-Unitarian standard; but it cannot express and represent a thoroughly radical position, — of course not, — since that Conference, and the interpretations which the leaders of the majority vote now put upon it. I cannot conceal that the inconsistencies of the November "Examiner," which I did not read or notice for two or three weeks, did much to confirm my feeling about prospective denominational action. But as I have brought no issue, recommended no book, proposed no missionary, I have no personal griefs. My action is purely impersonal, and truly on the grounds first stated to you. . . .

Most sincerely yours, (Signed) J. WEISS.

INTELLIGENCE.

THE FOLLOWING LOCAL CONFERENCES, organized too late for mention in the December number of this Journal, will be found with full list of officers in the recently published Year-book of the Association: Wisconsin and Minnesota Unitarian Quarterly Conference, organized at Sheboygan, Oct. 24; New-York

Central Conference of Liberal Christians, at Rochester, N.Y., Nov. 21; Wilmington Conference of Unitarian and other Christian Churches, at Wilmington, Del., Nov. 22; Norfolk Conference of Unitarian and other Christian Churches, at Dedham, Mass., Nov. 28; New-York and Hudson-River Local Conference, at New York, Dec. 6; Essex-County Conference of Liberal Christian Churches, at Salem, Mass., Dec. 11; Lake-Erie Conference of Unitarian and other Christian Churches, at Meadville, Penn., Dec. 11; Worcester-County Conference of Congregational (Unitarian) and other Christian Societies, at Worcester, Mass., Dec. 12; South-Middlesex Conference of Congregational Unitarian and other Christian Societies, at Cambridgeport, Mass., Dec. 12; Suffolk Conference of Unitarian and other Christian Churches, at Boston, Dec. 17; North Middlesex Conference of Unitarian Congregational and other Christian Churches, at Littleton, Mass., Dec. 18.

Rev. Henry F. Edes was installed as pastor of the society in Sturbridge, Mass., on Thursday, Nov. 15. The services of the occasion were conducted by Mr. Edes himself, with the exception of the ceremony of induction, which consisted of the reading of a short address by the chairman of the Parish Committee, to which Mr. Edes responded.

Rev. Henry H. Barber was installed as pastor of the society in Somerville, Mass., on Sunday evening, Dec. 2. The order of services was as follows: Introductory prayer by Rev. Edwin C. L. Brown, of Bolton; reading from the Scriptures by Rev. Samuel W. McDaniel, of Brighton; sermon by Rev. James Freeman Clarke, D.D., of Boston; prayer of installation by Rev. William Newell, D.D., of Cambridge; charge by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship by Rev. Abram W. Stevens, of Cambridgeport; address to the society by Rev. Charles Lowe, of Somerville; concluding prayer by Rev. Edward C. Towne, of Medford; benediction by the pastor.

Mr. George M. Folsom, a graduate from the Cambridge Divinity School, in the last class, was ordained as pastor of the society in Groton, Mass., on Wednesday, Dec. 12. The order

of services was as follows: Introductory prayer by Rev. Seth Chandler, of Shirley; selections from the Scriptures by Rev. Albert B. Vorse, of Littleton; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. Oliver Stearns, D.D., of Cambridge; charge by Rev. Samuel K. Lothrop, D.D., of Boston; right hand of fellowship by Rev. Charles Noyes, of Northfield; address to the people by Rev. Crawford Nightingale, of Athol concluding prayer by Rev. Josiah K. Waite, of Groton Junction; benediction by the pastor.

Rev. JUDSON FISHER, formerly pastor of the Universalist Society in Alstead, N.H., was installed as pastor of the new Unitarian Society in Lebanon, N.H., on Wednesday, Jan. 2. The sermon was preached by Rev. Charles Lowe, Secretary of the American Unitarian Association; Rev. William O. White, of Keene, N.H., offered the installing prayer; the charge and address to the people were given by Rev. William P. Tilden, of Boston; the right hand of fellowship by Rev. Joseph F. Lovering, of Concord, N.H.; and Rev. Livingston Stone, of Charlestown, N.H., offered the concluding prayer.

Mr. JAMES VILA BLAKE, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the society in Haverhill, Mass., on Thursday, Jan. 3. The order of services was as follows: Reading from the Scriptures by Mr. S. Curtis Beach (a classmate of Mr. Blake's); sermon by Rev. Samuel Longfellow, of Cambridge; ordination by the people; the address by Hon. Isaac Ames; right hand of fellowship by Rev. Sidney H. Morse, of Boston; charge by Rev. Oliver Stearns, D.D., of Cambridge; benediction by the pastor.

Rev. WILLIAM P. TILDEN, having accepted the invitation of the Boston Benevolent Fraternity of Churches to become the pastor of a Free Church, under their auspices, at the South End, commenced his labors with appropriate services, on Sunday, Jan. 6, at Concord Hall, Concord Street. It is intended to commence soon the erection of a suitable church edifice, a lot of land having been already secured.

THE FIRST CONGREGATIONAL UNITARIAN SOCIETY in Burlington, Vt., celebrated its fiftieth anniversary on Thursday, Jan.

9. In the forenoon, the order of services was as follows: Introductory prayer and reading from the Scripture by Rev. Charles A. Allen, of Montpelier, Vt.; prayer by Rev. John Cordner, of Montreal, Canada; sermon, preached by Rev. John Pierce, D.D., of Brookline, Mass., at the dedication of the Meeting-house, Jan. 9, 1807, read by Rev. Frederic Frothingham, of Brattleboro, Vt. In the evening the services were as follows: Prayer by the pastor, Rev. Loammi G. Ware; reading of the psalms of the day by Rev. J. E. Bruce (Universalist), of Shoreham, Vt.; prayer by Rev. Eli Ballou, D.D. (Universalist), of Montpelier, Vt.; Scripture lesson by the pastor; sermon and prayer by Rev. Edward E. Hale, of Boston; benediction.

The Champlain Liberal-Christian Conference was organized at Montpelier, Vt., on Thursday, Jan. 9, and the following officers chosen: John M. Pomeroy, Burlington, Vt., President; Hon. Daniel Baldwin, Montpelier, Vt., Rev. John Cordner, Montreal, Canada, Vice-Presidents; Rev. Loammi G. Ware, Burlington, Vt., Secretary; Henry Loomis, Burlington, Vt., Treasurer. Directors, Hon. R. S. Taft, Burlington, Vt.; Rev. Eli Ballou, D.D., Montpelier, Vt.; George Frothingham, Montreal, Canada; Hon. George Wilkins, Stowe, Vt.; Rev. J. E. Bruce, Shoreham, Vt.; Rev. Charles A. Allen, Montpelier, Vt.

The New-York Sunday-School Association held its annual meeting at the Church of the Messiah, New York, on Monday evening, Jan. 14. The following officers were chosen for the ensuing year: President, Hon. Richard Warren; Vice-Presidents, George Woodman and George W. Miller; Secretary, Henry Hannah; Treasurer, Sigourney W. Fay; Executive Committee, H. Everett Russell, Russell N. Bellows, Daniel B. Halstead, Richard Warren, and Henry Hannah.

The Connecticut-Valley Conference of Congregational Unitarian and other Christian Churches was organized at Greenfield, Mass., on Wednesday, Jan. 16. The following were the officers chosen: President, Hon. George

Walker, of Springfield; Vice-Presidents, Hon. S. F. Lyman, of Northampton, and Rev. I. Sumner Lincoln, of Warwick; Secretary, Rev. John F. Moors, of Greenfield; Treasurer, Josiah Fogg, of Deerfield. Directors, Hon. C. Mattoon, of Greenfield; Rev. Frederic Frothingham, of Brattleboro', Vt.; Hon. A. C. Parsons, of Northampton; Rev. Charles A. Humphreys, of Springfield; James M. Crafts, of Whately; and Rev. Calvin Stebbins, of Chicopee.

Mr. GEORGE H. HOSMER, a graduate of the Meadville Theological School in the last class, and who has now the charge of the society in Deerfield, Mass., was ordained to the work of the Christian ministry at the evening session of the Connecticut-Valley Conference, at Greenfield, Mass., Jan. 16. The order of services was as follows: Introductory prayer by Rev. Edward H. Hathaway, of Fall River; reading from the Scriptures by Rev. George H. Young, of Westford; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. Frederic Frothingham, of Brattleboro', Vt.; charge by Rev. John F. Moors, of Greenfield; right hand of fellowship by Rev. Charles Noyes, of Northfield; benediction.

THE NEW CHURCH, built by the society in Whately, Mass., was dedicated on Thursday, Jan. 17. The order of services was as follows: Introductory prayer by Rev. George H. Young, of Westford; reading from the Scriptures by Rev. John F. Moors, of Greenfield; dedicatory prayer by Rev. I. Sumner Lincoln, of Warwick; sermon by Rev. Frederic Frothingham, of Brattleboro', Vt.; address to the people by Rev. John B. Green, of Leominster; benediction by Rev. George H. Hosmer, of Deerfield.

Mr. CHARLES E. GRINNELL, a graduate of the Cambridge Divinity School, in the class of 1865, has accepted a call from the society in Lowell, Mass.

Rev. HIRAM C. DUGAN has resigned the charge of the Society in Hudson, Mass.

Rev. JEFFERSON M. FOX, o Trenton, N.Y., has accepted a call from the Society in Harvard, Mass.

ACKNOWLEDGMENTS.

1866.			
Nov. 21.	From	Rev. W. G. Eliot, D.D., as an annual membership.	$1.00
22.	„	King's Chapel Society, Boston, additional .	50.00
26.	„	Subscribers to Monthly Journal in Portsmouth, N.H.	15.00
26.	„	Mrs. R. E. Kirkland, J. H. Hills, and Everett Case, Vernon, N.Y., as annual memberships.	3.00
27.	„	Miss Margaret Shippen, Philadelphia, through Mrs. Anna H. Clarke	200.00
Dec. 1.	„	Miss J. A. Butterfield, Lowell, to make herself a life-member	30.00
1.	„	Rev. T. T. Stone, as an annual membership .	1.00
1.	„	Society in Nashua, N.H., for Monthly Journals	20.00
5.	„	A lady in Boston: —	
		For general purposes $100.00	
		„ Meadville School 70.00	
		„ India Mission 50.00	
		——	220.000
6.	„	Society in Baltimore, Md.	1,000.00
6.	„	George C. Richardson	50.00
8.	„	Societies in Providence, R.I., additional . .	55.00
13.	„	Society in Northumberland, Penn., for Monthly Journals	5.45
18.	„	Society in New Bedford, for Monthly Journals.	51.00
22.	„	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	340.35
27.	„	Society in Stow, for Monthly Journals . .	5.00
28.	„	Rufus Wyman, for India Mission	20.00
1867.			
Jan. 2.	„	Society in Northumberland, Penn., for Monthly Journals, additional	2.45
2.	„	Rev. Horatio Wood and Rev. William Silsbee, as annual memberships	3.00
4.	„	Society in Fitchburg, for Monthly Journals, additional	4.00
5.	„	Rev. J. C. Parsons, as an annual membership.	1.00
9.	„	F. L. Capen, as an annual membership . . .	1.00
10.	„	Rev. Alpheus Harding, as an annual membership	1.00
10.	„	Society in Northumberland, Penn., for Monthly Journals, additional	2.00
12.	„	Church of the Unity, Boston	3,500.00
14.	„	Joseph Curtis, as an annual membership . .	1.00
15.	„	"E. P."	100.00
16.	„	Mrs. Theodore Cobb, as an annual membership	1.00
16.	„	H. W. Pickering, Executor, as legacy of the late Miss Margaret Newman, of Boston, less government tax	2,062.25
16.	„	Miss Jane B. Smith, Sumter, S.C.	5.00